journey

MARCH 1984

CHAPLAIN'S CORNER

by Nancy Radclyffe

Collective Writer and Senior Chaplain

GETTING LIBERATED FROM YOUR PAST

The church season of Lent begins on March seventh with Ash Wednesday. As with each season it provides a specific period of time to concentrate on an aspect of Jesus' life and ministry and how it informs our growth and responsibilities as followers of Jesus. Lent is a time for us to reflect and examine ourselves following the example of Jesus in the 40 days in the wilderness and in the journey to the cross with its accompanying suffering and death. For Jesus these were times of doing without physical comforts. Many of us choose to also do without one or more creature comforts while in this time of self-examination and growth. This season lends itself to an intentional process of sorting out the past events which continue to control our present in a negative way and then of successfully leaving them in the past.

Last month we explored how hurtful events in our previous experience often stay with us causing a variety of problems such as pre-judging a new interaction based on the past wrong, or not fully giving ourselves to a new relationship, or going around angry at the world because these past injustices still hurt. It should also be noted that happenings which were very positive for us as children or in a former relationship may also contribute to us relating in problematic ways in the present. In this case we measure the new situation according to a past standard which may have been raised even higher by our memory. When this happens Christmas is never as good as Christmas past, this partner can never show the care and concern that the deceased partner did, the church one is now attending just isn't as well put together as the church attended before. So, we have a similar situation of the past having a negative effect on present attempts to relate, to interact, and to be whole people.

Jesus, as told to us in Luke 9:57-62, understood this very human phenomena. Jesus was not being callous here but is telling us that if we do not leave the past to itself we cannot become whole people who can then effectively serve God. To carry bitterness, anger, hurt and a standard based on the past is to look back, is to embrace brokenness. Yes, we can learn because of past experiences but a lesson which is truly learned does not control our emotions and reactions to current relationships and situations. We may think we are in control of our lives or destinies but if the past has not been put behind it is the past which controls so much of our present and future existence.

To get the past out of the way requires a conscious decision to do so and then time set aside in which to reflect and to be healed. Take this time to identify the past events which cloud your present and then tell them that they will no longer interfere. Let them go, ask God to help you let them go. Very important to this process is forgiveness – forgiving, seeking forgiveness and accepting forgiveness. We often refuse to forgive because we feel the person who wronged us does not deserve forgiveness and because we feel we deserve to be angry or to feel the hurt. We often refuse to accept forgiveness because we do not feel we deserve it.

Forgiveness, however, is not based on who does and does not deserve what. God initiated this whole idea of forgiveness as a way to end brokenness, alienation and separation. God set the model for forgiveness (Jeremiah 31:34, Matthew 18:21-35). When we forgive someone that forgiveness does not necessarily free them because it will depend on their interaction with God. However, when you forgive someone it does free you. Modern behavioral science tells us that we become physically, mentally and emotionally ill from carrying the painful memories of past wrongs. To forgive the perpetrator is an important step in getting rid of and being healed of the past. Even though we may have good reason to withhold forgiveness *we* end up suffering because the anger, hate and bitterness gradually destroys us rather than empowering us.

Jesus understood this as we can see in Luke 6:37-38, a passage too often used in regard to stewardship and too seldom used in regard to healing and to forgiveness. The point of this teaching is not just that God is in some way rewarding us for doing right. It is also a recognition by Jesus of what happens within us, to us, around us when we decide to let go of the past. When we have been wronged we cannot really get the past out of our present until we forgive. For some there may be a two-step process of forgiving and then of surrendering the hurt. My experience is that the two are so close that to forgive is to surrender.

What occurs is that we have removed the dam in us that kept us from receiving the full variety of blessings waiting in the reservoir. The "good measure" which we get is a wholeness, a freedom to interact without old hurts controlling the interaction. It is a freedom to grow as we move away from the events that kept us tethered, that limited our potential. The "good measure" is release from a variety of real physical ailments including that nagging backache, headache or chronic gastritis. To pursue the interpretation of Luke 6, we will receive as many of these positives as we allow room for by our forgiving/release. If we remove only part of the dam then only some of the pieces of our newly created self can get through. As we give more, forgive more, surrender more then we move closer to becoming whole human beings.

Getting rid of the past and forgiving hurts will become a

continued on page 14

journey

COLLECTIVE EDITOR:
Paula J. Schoenwether

COLLECTIVE MEMBERS: Cory Allison, Tony Gotlibowski, Kurt Kreisler, Ravi Verma, Frank Zerilli

COLLECTIVE LIAISON: Troy Perry

COLLECTIVE WRITERS: Bob Arthur, Judy Dahl, Jennie Boyd Bull, Chris Glaser, Jeffrey Pulling, Nancy Radclyffe, Nancy Wilson

COLLECTIVE CONTRIBUTORS: Sherre Boothman, Michael England, Gloria Root, Pat Warriner

JOURNEY is a monthly magazine of UFMCC. The focus of JOURNEY is to provide news and report issues of concern within UFMCC and the Lesbian and Gay community. Contents are copyrighted and may not be reproduced or extensively quoted without permission.

Editorial Office: 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029. Phone: (213) 464-5100. Subscription rate $16.80 per year U.S., Canada, Mexico. $20.80 other areas. Published by Universal Fellowship Press. Printed in U.S.A.

All materials submitted to JOURNEY must be inclusive of gender, age and race. The Editor will modify any language not meeting these criteria.

INSIDE

2 *Chaplain's Corner*
3 *Medicines Needed*
4 *FFO*
5 *Equality of Sexes*
6 *Profile*
7 *Polity Course*
8 *Consider Your Call*
9 *RDC*
10 *Samaritan*
EXCEL
12 *Fellowship News*
13 *Clergy Conference*

COVER: Paula J. Schoenwether

Explosion destroys medicines

PRESS RELEASE

CHURCH WORLD SERVICE
DIVISION OF OVERSEAS MINISTRIES
OF THE NATIONAL COUNCIL
OF CHURCHES

OVERVIEW

Civil strife in Central America continues to cause extreme suffering, displacement and privation among innocent civilians who are frequently the victims, or the targets, of armed conflict in the nations of this troubled region. Humanitarian assistance in many forms – food, medicines, shelter, among others – continues to be a high priority for the colleague agencies of Church World Service. This is affirmed by the requests that are made by them to the international Christian community.

On April 28, 1983 Church World Service issued a renewed appeal to its member denominations for $500,000 (Disaster Bulletin No. 496 G) for funds to provide assistance to the approximately 1,800,000 displaced persons and refugees in Mexico, Guatamala, Honduras, Nicaragua, Costa Rica, Panama, Belize and El Salvador. At this writing Church World Service has received $200,000 from its member denominations in response to the appeal.

However, in view of escalating needs resulting from continuing conflict Church World Service is presenting to the general public for response a specific request for medicines from Comite Evangelico Pro-Ayuda Al Desarrollo (CEPAD), a longtime colleague agency in Nicaragua.

It seems appropriate to Church World Service that this opportunity should be presented to the people of the United States. At the heart of all the activities of Church World Service – relief, rehabilitation, development, advocacy – is people. This appeal provides an opportunity for the people of the United States to express their concern for the well-being of the people of Nicaragua at a time when guerilla actions have been carried out in such a way as to bring economic pressure, stress and direct harm to the civilian population.

BACKGROUND

On October 11, 1983 rockets fired from a vessel at the port facility at Corinto located approximately 60 miles northwest of Managua on the Nicaragua Atlantic coast destroyed a key oil storage facility. This and other actions by antigovernment guerillas, known as "contras" and including members of the national guard from the former Somoza regime, imperil the safety and security of the civilian population. The destruction of the oil facility has been widely reported in the media in North America. The resulting fire and explosion that also destroyed warehouses containing food and medicines and necessitated the evacuation of twenty thousand people has not been widely reported by the media.

Through CEPAD, Church World Service has been advised of the total loss of 40 tons of medicines. The loss is critical and the resulting shortage, now becoming obvious throughout the country, jeopardizes both emergency care and general health care carried out by the private and government sectors.

CEPAD carries out primary health care through a series of village clinics and is a member of a national emergency committee that coordinates health care throughout the nation. While the government provides a national health system the programs of CEPAD and like agencies are often the only health services available in the isolated, rural regions of the nation – and these regions are most vulnerable to insurgency.

Peggy Heiner, a veteran of CWS invlvement in Somalia presently working as a nurse/consultant for CEPAD's health

continued on page 7

FFO

UFMCC's Commission on Faith, Fellowship and Order

SOURCES OF THEOLOGICAL AND ETHICAL TROUBLES OVER HOMOSEXUALITY IN THE CHRISTIAN TRADITION

by Sherre L. Boothman
Dean, Samaritan

As many of us know, growing up Gay or Lesbian is a difficult process. From the beginning of sexual awareness, the societal taboos against homosexuality begin to seep into our minds. Where do these taboos come from, and on what foundations are they built within Christian theology and ethics? To be real honest, the dominant Christian tradition does not contain a *theology* of sexuality. Rather, this tradition relegated sexuality to the realm of moral law and resigned to prooftexting legalisms from the Bible framed in the context of Roman Stoic natural law assumptions. (Stoicism was the dominant philosophical school within the Roman Empire at the time of the development of the early Christian church).

In working to develop a sexual theology we need to know what our tradition has said and why. Blest with the gift of hindsight, I have chosen three theologians who have become dominant forces in Christian theology and the development of doctrine. This method, while useful, has severe limitations, because it does not show the diversity of thought that existed when these now prominant theologians wrote. I believe it is important to remember James Boswell's comment: "It is unlikely that at any time in history have Gay people been the victims of more widespread and vehement intolerance than in the first half of the twentieth century . . . ."[1]

The negativity towards homosexuality, particularly Gay men, was the result of two other developments in Christian theology and ethics: a negative attitude toward human sexuality in general and a mysogonistic view of woman. These are easily seen in one of the most influential theologians in the history of the Christian church, Augustine of Hippo (A.D. 354-430). For Augustine, every sex act was a result of lust which was a "bestial appetite" and a direct result of the Fall. Only when procreation was its sole purpose was it in any sense good, and only then because it was being used for its "ordained" end. His suspicion of sex was locked into the belief that reason was of the Divine nature and the passions the dangerous tool of evil. For Augustine, the genitals were not voluntarily controllable, thus not subject to the control of human will guided by reason. Here Augustine profoundly demonstrates the effects of Roman Stocism on early Christianity. For the Stoics, "passionlessness was the supreme virtue and . . . the expression of visceral emotions . . . a vice."[2] Thus, sex was an undesirable consequence of the Fall, appropriate only for procreation and even then it was the transmitter of "original sin."

When addressing homosexuality in particular, Augustine, like many church fathers, focused on male homosexuality finding it disgusting that a man would "use his body as that of a woman." Why was male homosexual expression so disgusting? Because "the body of a man is as superior to that of a woman as the soul is to the body." Homosexuality was sin because it was sex for non-procreative purposes. The severity of the sin was from this "mysogonistic revulsion from males doing anything 'feminine' " and "had little to do with sexuality."[3] The underlying natural law assumptions of Augustine are obvious: a hierarchal view of creation with reason being the greatest virtue; and this quality invested in men who are by their created nature superior to women.

Thomas Aquinas (1225-1274) followed Augustine's lead and elaborated.

> Now the principles of reason are those things that are according to nature because reason presupposes things as determined by nature . . . men can fashion patterns of thought but God arranged the natural orders. And so a sin against nature is a sin against God . . . .[4]

Aquinas defined sexual sin as against nature and as any "act from which generation cannot follow."[5] Homosexuality

continued on page 11

ffo

FFO representatives will be writing articles regarding a Christian Theology of Sexuality to be published in *JOURNEY*. These articles are the opinion of the individual author and do not represent the opinion of FFO.

Paul's goal — equality of sexes

A RADICAL/CONSERVATIVE ALTERNATIVE

by Bob Arthur
Collective Writer

Editor's Note - This is Part II of a two part article. Part I appeared in February 1984.

In the Ephesians passage, Paul moves right on into his discussion of the so-called hierarchy: Christ-church-husband-wife. It is interesting to note that he is even here careful to mention the other side of the coin: responsibility and love. But this hierarchy is better spelled out in his first Epistle to the Corinthians 11:3:

GOD

CHRIST

MAN

WOMAN

Now if we can determine in what way God is the head of Christ, we may more fully understand how man is the head of the woman. Paul's teachings seem to indicate clearly that Christ is God, and we should see no distinction between the two concepts (Colossians 2:9). Yet on a human level of understanding, Christ derives his authority from God (Colossians 1:19). Now for the parallel, Paul says there is no distinction between man and woman (Galatians 3:28). Yet on an earthly level, custom and law provide for a woman's status or porition to derive from the man's. Again we see Paul's hesitance to make the gospel so radical that it would be exposed clearly as subversive to the civil authorities. Yet he believed that in its pure form it was very radical. So he allowed for, and recommended that we go slow in changing civil situations, still believing they should be changed, and trying to accomplish that change in her personal interactions.

In reference to the passage in Ephesians 5:22-23, we see that in addition to telling wives to behave in the same manner as everyone in the church (HUPOTASSO, vis. 5:21), Paul goes on to say that as Christ and the church are all part of the same body, so husbands and wives are one (verse 31). This begins to remind us of Paul's real goal: equality in Christ between the sexes (Galatians 3:28). We must remember how radical a concept this was in a culture where women were not much more than the personal property of their husbands.

In the I Timothy passage (2:9-15), unfortunately the only verses that are well remembered are verses 11-12: "Let the women learn in silence with all subjection. I permit not a woman to teach, nor usurp authority over the man, but to be in silence." (KJV). But we need to look at the whole book to find the context of these remarks. First of all, Paul was his usual cuatious self in seeming to cause radical civil changes. In fact he prefaces his remarks about women with a prayer that the civil leaders will allow the Christians to live in peace (2:2). If Paul allowed his churches to seem to flaunt the civil customs by having women as leaders, the churches would draw even more persecution than they already had (5:14). In addition, there was apparently already a great deal of trouble with some of the women in the church at Ephesus where Timothy was bishop (5:15). However, Paul was not saying that they should not participate in worship, or even pray in the services. After instructing the men how to pray, he says the women should "in like manner" pray (verse 9). Their learning should be receptive and with all due respect and attachment tc the teachers.

Verses 13-15 have caused a lot of discussion for years. Adam was first formed and one would therefore think that his longer intimate contact with God would make him more loyal to God's instructions. However, although Eve was deceived into transgression, Adam chose to transgress. Now I leave it to the reader to decide which is the more severe transgression: choice or being tricked into it. The Greek verb SOTHESETAI shows no gender, and so I would translate it, "*he* shall be saved through her bearing of children, if they both continue in faith, love and holiness with sobriety," 2:15. Again this shows the interdependence of men and women, but with the man being the chief transgressor, and dependent upon the woman to bring the Savior into the world.

Probably the most interesting of Paul's letters, and perhaps the one where his personality shows through most clearly, is I Corinthians. Paul had spent a year and a half in Corinth and was quite familiar with the people and their tendencies. He had become especially good friends with Chloe, and she became his contact person in Corinth for news of how they were doing. I Corinthians is written as a result of the problems he learned of through Chloe (1:11).

He begins his letter by tearing into the people of the church in Corinth on several issues: (1) divisions in the church (2) false wisdom (3) lack of spiritual growth (4) judgmentalism (5-7) immorality (8) lack of sensitivity (9) lack of respect for God's ministers (10) and mistreatment of communion. Then he begins chapter 11 with the sarcastic comment, "I praise you...that you...keep the ordinances, as I delivered them to you." (11:2, KJV). In the following verses he puts forth what he has heard from Chloe that they were teaching: the Hebrew customs and theology of women. The Hebrew theology states that since man is the image of God, and woman the image of man, the women are secondary and must cover their heads in the presence of the temple officers (angels). But Paul counters this theology with his remark: "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man by the woman," (v. 11-12). Now his sarcasm shows again: "Judge for yourselves...does not even nature itself teach you that if a man have long hair, it is a shame unto him:" (v. 13-14). Paul and several of the Corinthians had themselves taken Nazarite vows on occasion, which included the provision that the men under such a vow should not cut their hair. If it was so important for women to have long hair (covered heads), then it was equally important for men to have short hair.

continued on page 15

Profile

by Gloria Root

Once upon a time, not too many years ago, I finally said "yes" to God and began serious study for the MCC clergy. To do so, I gave up one of the loves of my life, and went through a real grief process. That love was teaching; specifically teaching young retarded and autistic children. Four years later, after attending seminary, serving as worship coordinator, then pastor of MCC-Dayton Parish, and initial licensing, God allowed me to renew that old love affair. For the past year I've been teaching severely or profoundly retarded, multiply handicapped children in a public school development center for the handicapped. It's a unique ministry, and it is a real blessing to me!

Teaching the severely retarded requires a whole new definition of "Progress." Gains are made in small, slow, sporadic steps, and long periods of no apparent growth or even regression are common. Every once in a while, though, a child will come along who makes steady, dramatic progress. Such a child is Linda. It is the Lindas of this world who keep special education teachers in their profession.

My introduction to Linda came as we waited every afternoon for the buses to arrive at the end of the day. She was the tiniest three-year-old I'd ever seen, but she had vocal cords and lungs stronger than most children twice her size. She didn't like sitting in a stroller, and would throw violent, self-abusive tantrums, pounding her head with her fists or ripping out hands full of hair. The rest of the staff commented about how much progress she had made since starting at the school six months earlier. At that time, they told me, she was almost bald because of pulling out her own hair. At least her hair was *beginning* to grow!

Over the next few months I saw Linda at the beginning and end of each day, and occasionally heard her having a tantrum during the day, though my class was three rooms away from hers. Then in January we re-organized the entire school, and her class moved next door to mine. I became intrigued by this adorable little girl with the fiery temper. Any request or demand put on her could trigger a tantrum. She had at least five or six tantrums every day, often banging her head on the floor or wall, pulling her hair out, or scratching her face or ears until she bled. At other times she was happy and sweet and almost angelic. She was a real puzzle!

In February the principal came to talk to me about Linda. Of all the children in her class, Linda was the only one who could crawl. Her idea of socializing was to crawl over and pull someone's hair. She was terrorizing her classmates! What did I think of moving Linda into my class? At seventeen pounds and not quite four years of age, she would be my smallest and youngest student, but the older, bigger children wouldn't be hurt by her. I was elated! A week later she moved to my class.

For the first few weeks, I wondered why I'd ever been excited about Linda. She screamed when I put her in the standing table, she screamed when I had her stand holding the edge of a low table, she screamed when the physical therapist tried to get her to stand in a tiny set of parallel bars, but most of all she screamed when we tried to get her to feed herself or drink from a cup. It took two adults to get any fluids at all into her. On a good day, she might get two or three swallows out of a four-ounce glass. The rest went onto her bib. Ounce for ounce, I suspect she is the strongest of the 90 children in the school!

How did I react to her tantrums? I put her in a safe place and ignored her until she was quiet. She couldn't hurt herself in a beanbag chair, and as long as she was kicking and thrashing around, she couldn't climb out of it. Once she calmed down, my aide and I gave her lots of attention and praise. It was a long, slow process, and some days Linda spent most of her day in the beanbag, but gradually the tantrums became less violent and less frequent.

As she became more able to control her temper, Linda started making progress in other areas. One day she took a step in the parallel bars, and within a few weeks she would walk several lengths of the bars before getting fussy. Her balance still wasn't good, so to help it develop, we held her in all kinds of positions or put her in a swing. The first time I ever held her upside-down she was so terrified she didn't even breathe, let alone cry. Two months later she began crawling to me and holding out her arms, letting me know she wanted me to swing her by her ankles. It has become her favorite game, and she begins to giggle before I even pick her up. Her balance has improced dramatically, and she is communicating her desires clearly to me as she "asks" me to swing her.

In April the physical therapist brought in a small push walker, and after several tantrums and lots of tears, Linda began taking a few steps in it. That was six months ago. Her endurance and strength have increased greatly since then. This afternoon she walked the last 30 feet to the bus in just over two minutes, threading her way between wheel chairs whose wheels are taller than she is. She still hasn't completely learned to steer her walker, but that will come!

One of the biggest changes in Linda is visible every day at the lunch table. Her food used to be pureed, and any texture at all would cause her to gag. Cottage cheese was a disaster! It's taken a lot of work at home and at school, but Linda is accepting more and more texture and "lumps" in her food. She will chew small bites of canned fruit or soft vegetables, and banana bread is a real favorite. We used to crumble it, soak it in milk, and she might eat two small bites. Now we just break it apart a little bit, moisten it slightly, and she eats a whole piece. Miracle of miracles, she eats it by herself! It's true that she doesn't quite know what to do with the spoon, and she generally looks like she's had a shampoo and facial with banana bread crumbs, but she's learning to feed herself.

It's a real joy to watch other staff members stop and stare in astonishment as Linda calmly sips apple juice or milk from a cup. *Everyone* knew about Linda's refusal to drink from a cup, so everyone rejoices now that she'll slowly sip her milk or juice. On the rare occasions when she fusses about it, my statement to her, "Linda, we can do this the easy way or the

continued on page 15

continued from page 3

program, reports after a visit to several camps for displaced people served by CEPAD that medicines for the treatment of tuberculosis, asthma and malaria are unavailable. In one camp of Miskito Indians in the Matagalpa region the people requested the services of a physician. Since April, 1983 they have been provided medical care by volunteers from a religious organization called Provadenic who make periodic visitations at great risk to their own safety. A resident physician was killed in April in an apparent assassination near the camp.

Ms. Heiner reports the following personal observations and experiences arising from the shortage of medicines following the Corinto fire:

> *"When 28-year-old Catalina Ruiz had a complicated break, the bones in her leg had to be pinned. At her appointment to have the pin removed, the nurses told her she would have to endure some real pain as they had only a small amount of anesthesia to give each patient. Catalina asked a Christian medical group for help and they were able to get one ampule for her, but had no more on hand to offer others. After Catalina's pin was removed, the nurses told her about a young man who had just had the same treatment. 'We had only 2 cc for him' they said, 'and he cried with pain.'*
>
> *After three weeks of treatment, 16-year-old David was responding to treatment for his leukemia. His physicians dreaded telling him and his parents that there was no more chemotherapy in the country. It had been destroyed in the Corinto fires. The young patient would have been virtually sentenced to die if medical people arriving from the States had not brought a temporary supply for David. Many others here will have to wait until more help comes.*
>
> *The faces of people who come to the clinics reflect pain, despair, bewilderment and desperation as they are told by health care people 'I am sorry, but we cannot do surgery today – we have no sutures or intravenous solution. We will have to postpone it indefinitely. Check back, maybe some will come.'*
>
> *Pharmacy shelves are becoming empty. There is no atropine to treat asthma, no chloroquine for malaria, not even aspirins. Pharmacists are unable to supply clinics with necessary medicine for tuberculosis or leishmaniasis, a tropical skin granulation. Vitamin supplies are dwindling fast and bandages and treatment supplies are dangerously low.*
>
> *The broad-based health program in Nicaragua faces serious reversals after great gains have been made in nationwide vaccination programs, maternal-child care, malaria prevention and surgical care if the losses at Corinto are not replaced."*

This appeal for aid for the people of Nicaragua affirms in a direct way the policy statement adopted by the Governing Board of the National Council of the Churches of Christ in the U.S.A. on November 11, 1983 which states: "Before us are set death and life: the cry and sufferings of the people of Latin America and the Caribbean call us to repentance and challenge us to denounce injustice, and to affirm the signs of the Realm of God which create the possibilities of life and hope in the midst of fear and uncertainty. The resurrection of Christ becomes the fundamental sign of God's triumph over death, sin and oppression, which compels us as God's servants and witnesses to say *no* to death and *yes* to life."

ACTION

Church World Service purchased medicines and shipped them to CEPAD in three successive shipments on December 13, 1983; January 9, 1984; February 3, 1984.

Through CEPAD the medicines will be made available to various health care organizations for use throughout the country in village clinics or hospitals.

Church World Service is appealing for $200,000 from the general public to pay for this shipment. In addition, Church World Service is renewing its appeal to its supporting denominations for the remaining $100,000 balance in the Central America Civil Strife appeal to meet earlier expressed needs.

Donations to the public appeal should be addressed:

Church World Service
Medicines for Nicaragua
Box 968
Elkhart, Indiana
46515

REVISED POLITY CORRESPONDENCE COURSE READY

Samaritan Extended Studies has prepared a revised edition of the correspondence course, *UFMCC Polity*, taking into account the 1983 General Conference and Bylaw changes. *UFMCC Polity* is an indepth look at the Universal Fellowship of Metropolitan Community Churches. This 10-lesson correspondence course is a study of the history, government and structure, and development of faith and theology of the UFMCC.

The "textbooks" used include the *UFMCC Bylaws* and several articles and essays written by persons in the Fellowship. The history of the Fellowship is explored in three different ways: through our General Conferences, through the personal journeys of individuals and through the development of our Bylaws. The Bylaws themselves are covered in detail; the current (1983) Bylaws and essays are used to examine where the Fellowship is now in its beliefs and theology, understanding of ministry, and structuring of local, district, and Fellowship government. The tests used in this course call for both objective and essay answers.

UFMCC Polity is an essential course for those preparing for professional or lay ministry, and it would be extremely helpful for those teaching pre-membership classes, serving on a local Board of Directors and representing a congregation as a delegate at conferences.

The cost of *UFMCC Polity* is $50, which includes all reading materials, a study guide and test for each of the 10 lessons, grading of the tests and awarding of credit upon successful completion of the course. Checks or money orders should be payable in U.S. funds to Samaritan Extended Studies. For more information and an enrollment form, write to Samaritan Extended Studies, 11 Columbia Street, Hartford, CT 06106.

Other Samaritan correspondence courses available are: *What Is the Bible?; The Life and Teaching of Jesus; Homosexuality and the Scriptures; Clarifying and Renewing the Ministry;* and *Loving Yourself, Loving Others.*

Consider Your Call
Brothers & Sisters

By Chris Glaser
Collective Writer

On Saint Patrick's Day last March, my contemplation on the life of this great Irish saint was interrupted by the entrance of a tall, handsome stranger into my office. He stood six-foot-two, muscles bulging, blond haired. He had a blemish-free, fair skin, manicured nails, and his teeth caught whatever glint of sun that entered my north-facing office. Well-spoken, his voice and manner harmoniously blended strength and gentleness. His blazer was Cardin, his slacks Jordache, his shoes Gucci. As he sat comfortably in the chair opposite me, I asked him what he wanted.

"I want to apply for sainthood," he said. I glanced outside to see if any "help wanted" signs had been posted in the church courtyard, and seeing none, I was relieved.

"What are your qualifications?" I inquired.

"I am good, wise and have magical powers," he replied.

"Oh," I said, looking above his head for a halo. "How good are you?"

He replied specifically, "I have never taken the name of the Lord in vain; I've kept the Sabbath day holy; I honor my father and mother; I have never killed, committed adultery, stolen, nor coveted."

"Have you ever cheated on your income tax?" I countered.

"Never!" he said, not thrown off guard.

"Gone too far on a first date?" I pressed.

"Never! Most complain I don't go far enough," came the response.

"Oh," I said. What was I to say? Here was a morally perfect person sitting in front of me, not tainted by original sin nor even hand-me-down second-hand sin. He was a male Mary Poppins.

"You mentioned you were wise?" I said, in a questioning way, indicating I wanted some examples.

"Yes," he said. "I am so wise that the President wanted me to come up with a peace plan for the Middle East."

"But you didn't," I pointed out, thinking this fellow had delusions of grandeur.

"I was wise enough to turn him down," he replied. I couldn't argue with him. That certainly was the wiser choice!

"Well, what magical powers do you have? Can you show me a sign?" I asked, thinking this was how I might get him out of my office.

"Lend me a dollar," he said. And, as he departed with my dollar, I smiled to myself, thinking, "Just what I thought, he's just another panhandler looking for spare change." And I resumed my contemplation of the great Saint Patrick.

But within an hour he returned, accompanied by a Brinks truck.

"What's this?" I asked, surprised. After all, what else could I be but surprised?

"Here's your dollar back," he said nonchalantly. "I invested it and made a million dollars in an hour's time. It's in the truck. Want to count it?" The doors to the truck were opened, and I discovered it stuffed with hundred and thousand dollar bills. "That's power," I confessed, confused. This was no ordinary Mary Poppins.

"Do I qualify for sainthood?" he asked.

"I'm not sure," I hesitated. He certainly was everything he said he was, but there was something missing. I wasn't quite sure what it was. Perhaps the only thing missing was my own sanity, I thought to myself.

"Would you mind going for a drink?" I asked him.

"Not at all," he replied. "My treat."

My sanity, or at least my presence of mind, must have been affected by the events of the day so far because, without thinking, I took this well-dressed, wholesome man to my favorite Levi and leather neighborhood bar, The Spike. He blushed as we walked into the dark interior populated by rough-looking men in torn Levi's or leather chaps. He had his effect on the others as well, some smiling at his stylish clothing. "Beverly Hills is *that* way!" one patron mocked, pointing out the bar's exit.

"Howdy, Roy Rogers!" one patron mocked. Others ignored the strange clothing and looked lustfully at his healthy, well-developed body. He, in turn, sensing this, was embarrassed that he was causing men to sin in thought, if not in deed.

I ordered beer; he ordered Perrier water. "Figures," I thought to myself. We roamed to the patio flooded with daylight and perched ourselves on a ledge. The sun seemed to shine brighter on this new acquaintance. In the shadow at the bar I noticed Sammy, who was half Polish and half Puerto Rican. I had counseled with him at some length here in the Spike months before. Now I simply waved as he drank his gin and tonic. "Poor Sammy," I thought. "He feels like a mongrel, not accepted by his Polish relatives nor his Puerto Rican ones." Far from his homeland of Puerto Rico, Sammy was an alien. He was insecure, flighty and undependable. He'd gone through five lovers, and was now being kept by a man who did not love him. He was thirsty for affection, affirmation, for some mission in his life. The gin and tonics he drank too often would not quench that thirst, but it often blinded him and those around him to his deeper needs.

Now you should know, I am not taken to visions. Nor have I ever claimed to see Jesus Christ before. But so help me – later I would find he stopped in West Hollywood on his way from San Marino to Beverly Hills -- Jesus Christ walked in the door. Jesus looked about, and I wondered if he might speak to me. Then I thought to myself, no, he'll probably come over and talk to this good, wise and powerful handsome man beside me.

Instead, he sat down next to Sammy, and said, "Buy me a drink."

The well-tailored man standing next to me, who also recognized Jesus, looked at me. We exchanged expressions of surprise.

Sammy was surprised, too. "Why would you ask a drink from a guy like me?" he asked.

Jesus answered, "If you knew the gift of God, and who I am, you'd ask for a drink that would satisfy your thirst forever."

Sammy, a little too drunk to understand, protested, "Hey, man, you don't seem to be carrying a wallet, and drinks cost money; where would you get such a

urney

o "JOURNEY"

subscription, USA, Canada and Mexico.

bscription to countries outside of the USA,

ers payable to UFMCC.
ers payable on a US Bank in US funds only.

ions," 5300 Santa Monica Blvd., Ste. 304,
A.

an Catholic Church for his efforts. In rotestant world, just as we believe in riesthood of all believers, we believe Jesus Christ calls all believers as saints: ecessarily perfect, wise, nor powerful, ints nonetheless.

aul wrote to the Corinthians: "For der your call, brothers and sisters; not of you were wise according to ly standards, not many were powerful, nany were of noble birth: but God what is foolish in the world to shame vise, God chose what is weak in the to shame the strong, God chose what and despised in the world . . . so that man being might boast in the presence d."

With Saint Patrick, we are called in our ness to convert even our oppressors. gh not perfect, nor particularly wise, specially powerful, God's grace will e us to fulfill our calling as saints. y the way, if anyone is interested ying a Pierre Cardin blazer, size 42, me a note.

waiting for?" Some of these met Jesus because of Sammy's words and found themselves transformed in communion with him.

"See all you saints later!" Jesus shouted jovially as he departed.

"Well, I *never!*" exclaimed the designer-clothed man, resentful and disgusted. He abruptly exited through the back door of the bar, slamming the door behind him. Dazed, I returned to my office.

There was something vaguely familiar about the scene I had just witnessed. Searching the scriptures, I found why it seemed reminiscent of another incident. Reading the Gospel of John, I discovered the story of Jesus meeting the Samaritan woman at the well. In the story Jesus chose to speak with a rather disreputable woman of a so-called "mongrel" race, and use her as a missionary to others in her not-very-respectable region of Samaria. She was not good, nor particularly wise,

Development Council
S AND NEWS

he Labor Day weekend in 1982. The of the group was changed to Research Development Council at that meeting oid any potential conflict with, or gement upon, Rand Corporation's

ince September 1982, RDC has met imes, most recently January 13-15, The Council is meeting again April 28 and 29 and has tentatively scheduled another meeting for Labor Day weekend in September.

questions have been asked over the past few months by people throughout our Fellowship. Let's look for some answers.

RDC stands for Research and Development Council. The concept for RDC came about two years ago when some of our Elders were looking for innovative approaches to several Fellowship concerns.

Initially patterned after Rand Corporation's "think tank" concept, MCCers with expertise in management, administration, budgeting, public relations, fundraising, endowments and similar fields were sought to form our own "think tank."

The idea has been for this group to brainstorm creative solutions to administrative and financial problems, relying upon skills and talents of grass roots UFMCC membership and sharing developed suggestions with the Board of Elders. The group is committed to supporting the members of the BOE in their ministry and work for our Fellowship.

The group first met in Los Angeles

RDC is presently involved in recruitment efforts to expand its own membership. Particular areas of expertise needed on the Council are grant-writing, organizational development skills, accounting, marketing, private business management, consultant services, proposal development abilities, and non-profit organizational experience. Additional administrative, specialized fundraising and public relations skills are also needed.

MCCers with expertise in any of these areas and who are interested in being considered for use of those skills in service to our Fellowship through the RDC are encouraged to submit resumes to either Rev. Elder Nancy Wilson or Mr. Ravi Verma, the Director of Administration, UFMCC, 5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029.

Consider Your
Brothers & Sist

By Chris Glaser
Collective Writer

On Saint Patrick's Day last March, my contemplation on the life of this great Irish saint was interrupted by the entrance of a tall, handsome stranger into my office. He stood six-foot-two, muscles bulging, blond haired. He had a blemish-free, fair skin, manicured nails, and his teeth caught whatever glint of sun that entered my north-facing office. Well-spoken, his voice and manner harmoniously blended strength and gentleness. His blazer was Cardin, his slacks Jordache, his shoes Gucci. As he sat comfortably in the chair opposite me, I asked him what he wanted.

"I want to apply for sainthood," he said. I glanced outside to see if any "help wanted" signs had been posted in the church courtyard, and seeing none, I was relieved.

"What are your qualifications?" I inquired.

"I am good, wise and have magical powers," he replied.

"Oh," I said, looking above his head for a halo. "How good are you?"

He replied specifically, "I have never taken the name of the Lord in vain; I've kept the Sabbath day holy; I honor my father and mother; I have never killed, committed adultery, stolen, nor coveted."

"Have you ever cheated on your income tax?" I countered.

"Never!" he said, not thrown off guard.

"Gone too far on a first date?" I pressed.

"Never! Most complain I don't go far enough," came the response.

"Oh," I said. What was I to say? Here was a morally perfect person sitting in front of me, not tainted by original sin nor even hand-me-down second-hand sin. He was a male Mary Poppins.

"You mentioned you were wise?" I said, in a questioning way, indicating I wanted some examples.

"Yes," he said. "I am so wise that the President wanted me to come up with a peace plan for the Middle East."

"But you didn't," I pointed out, thinking this fellow had delusions of grandeur.

"I was wise enough to turn him down," he replied. I couldn't argue with him. That certainly was the wiser choice!

"Well, what magical powers do you have? Can you show me a sign?" I asked, thinking this was how I might get him out of my office.

"Lend me a dollar," he said. And, as he departed with my dollar, I smiled to myself, thinking, "Just what I thought, he's just another panhandler looking for spare change." And I resumed my contemplation of the great Saint Patrick.

But within an hour he returned, accompanied by a Brinks truck.

"What's this?" I asked, surprised. After all, what else could I be but surprised?

"Here's your dollar back," he said nonchalantly. "I invested it and made a million dollars in an hour's time. It's in the truck. Want to count it?" The doors to the truck were opened, and I discovered it stuffed with hundred and thousand dollar bills. "That's power," I confessed, confused. This was no ordinary Mary Poppins.

"Do I qualify for sainthood?" he asked.

"I'm not sure," I hesitated. He certainly was everything he said he was, but there was something missing. I wasn't quite sure what it was. Perhaps the only thing missing was my own sanity, I thought to myself.

"Would you mind going for a drink?" I asked him.

"Not at all," he replied. "My treat."

My sanity, or at least my presence of mind, must have been affected by the events of the day so far because, without thinking, I took this well-dressed, wholesome man to my favorite Levi and leather neighborhood bar, The Spike. He blushed as we walked into the dark interior populated by rough-looking men in torn Levi's or leather chaps. He had his effect on the others as well, some smiling at his stylish clothing. "Beverly Hills is *that* way!" one patron mocked, pointing out the bar's exit.

"Howdy, Roy Rogers!" one patron mocked. Others ignored the strange clothing and looked lustfully at his healthy,

well-
this,
men
I
water
roam
and p
seeme
acqua
notic
half
him
mont
drank
thoug
accep
Puert
land
He wa
He'd
being
He w
for sc
tonics
quenc
and t
N
to vis
Jesus
I wou

on his way from San Marino to Beverly Hills -- Jesus Christ walked in the door. Jesus looked about, and I wondered if he might speak to me. Then I thought to myself, no, he'll probably come over and talk to this good, wise and powerful handsome man beside me.

Instead, he sat down next to Sammy, and said, "Buy me a drink."

The well-tailored man standing next to me, who also recognized Jesus, looked at me. We exchanged expressions of surprise.

Sammy was surprised, too. "Why would you ask a drink from a guy like me?" he asked.

Jesus answered, "If you knew the gift of God, and who I am, you'd ask for a drink that would satisfy your thirst forever."

Sammy, a little too drunk to understand, protested, "Hey, man, you don't seem to be carrying a wallet, and drinks cost money; where would you get such a

journey

YES! I want to subscribe to "JOURNEY"

( ) $16.80 for a one year subscription, USA, Canada and Mexico.

( ) $20.80 for a one year subscription to countries outside of the USA, Canada and Mexico.

NAME: _____

ADDRESS: _____
Street:

City: _____

Zip/Postal Code: _____

Country: _____

Please make all checks/money orders payable to UFMCC.
Please make all checks/money orders payable on a US Bank in US funds only.

Please send to "Journey Subscriptions," 5300 Santa Monica Blvd., Ste. 304, Los Angeles, CA 90029-9990, USA.

an Catholic Church for his efforts. In rotestant world, just as we believe in riesthood of all believers, we believe Jesus Christ calls all believers as saints: ecessarily perfect, wise, nor powerful, ints nonetheless.

aul wrote to the Corinthians: "For der your call, brothers and sisters; not of you were wise according to lly standards, not many were powerful, nany were of noble birth: but God what is foolish in the world to shame vise, God chose what is weak in the to shame the strong, God chose what and despised in the world . . . so that man being might boast in the presence d."

With Saint Patrick, we are called in our ness to convert even our oppressors. gh not perfect, nor particularly wise, especially powerful, God's grace will e us to fulfill our calling as saints. y the way, if anyone is interested ying a Pierre Cardin blazer, size 42, me a note.

Development Council
S AND NEWS

he Labor Day weekend in 1982. The of the group was changed to Research evelopment Council at that meeting oid any potential conflict with, or gement upon, Rand Corporation's .

ince September 1982, RDC has met imes, most recently January 13-15, . The Council is meeting again April 28 and 29 and has tentatively scheduled another meeting for Labor Day weekend in September.

RDC is presently involved in recruitment efforts to expand its own membership. Particular areas of expertise needed on the Council are grant-writing, organizational development skills, accounting, marketing, private business management, consultant services, proposal development abilities, and non-profit organizational experience. Additional administrative, specialized fund-raising and public relations skills are also needed.

MCCers with expertise in any of these areas and who are interested in being considered for use of those skills in service to our Fellowship through the RDC are encouraged to submit resumes to either Rev. Elder Nancy Wilson or Mr. Ravi Verma, the Director of Administration, UFMCC, 5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029.

waiting for?" Some of these met Jesus because of Sammy's words and found themselves transformed in communion with him.

"See all you saints later!" Jesus shouted jovially as he departed.

"Well, I *never!*" exclaimed the designer-clothed man, resentful and disgusted. He abruptly exited through the back door of the bar, slamming the door behind him. Dazed, I returned to my office.

There was something vaguely familiar about the scene I had just witnessed. Searching the scriptures, I found why it seemed reminiscent of another incident. Reading the Gospel of John, I discovered the story of Jesus meeting the Samaritan woman at the well. In the story Jesus chose to speak with a rather disreputable woman of a so-called "mongrel" race, and use her as a missionary to others in her not-very-respectable region of Samaria. She was not good, nor particularly wise,

questions have been asked over the past few months by people throughout our Fellowship. Let's look for some answers.

RDC stands for Research and Development Council. The concept for RDC came about two years ago when some of our Elders were looking for innovative approaches to several Fellowship concerns.

Initially patterned after Rand Corporation's "think tank" concept, MCCers with expertise in management, administration, budgeting, public relations, fund-raising, endowments and similar fields were sought to form our own "think tank."

The idea has been for this group to brainstorm creative solutions to administrative and financial problems, relying upon skills and talents of grass roots UFMCC membership and sharing developed suggestions with the Board of Elders. The group is committed to supporting the members of the BOE in their ministry and work for our Fellowship.

The group first met in Los Angeles

Consi
Broth

By Chris Glaser
Collective Writer

On Saint Patrick's Day last March, contemplation on the life of this great I saint was interrupted by the entrance tall, handsome stranger into my office. stood six-foot-two, muscles bulging, bl haired. He had a blemish-free, fair s manicured nails, and his teeth ca whatever glint of sun that entered north-facing office. Well-spoken, his v and manner harmoniously blended strer and gentleness. His blazer was Cardin, slacks Jordache, his shoes Gucci. As he comfortably in the chair opposite m asked him what he wanted.

"I want to apply for sainthood," said. I glanced outside to see if any "h wanted" signs had been posted in church courtyard, and seeing none, I relieved.

"What are your qualifications?" inquired.

"I am good, wise and have mag powers," he replied.

"Oh," I said, looking above his h for a halo. "How good are you?"

He replied specifically, "I have ne taken the name of the Lord in vain; I kept the Sabbath day holy; I honor my father and mother; I have never killed, committed adultery, stolen, nor coveted."

"Have you ever cheated on your income tax?" I countered.

"Never!" he said, not thrown off guard.

"Gone too far on a first date?" I pressed.

"Never! Most complain I don't go far enough," came the response.

"Oh," I said. What was I to say? Here was a morally perfect person sitting in front of me, not tainted by original sin nor even hand-me-down second-hand sin. He was a male Mary Poppins.

"You mentioned you were wise?" I said, in a questioning way, indicating I wanted some examples.

"Yes," he said. "I am so wise that the President wanted me to come up with a peace plan for the Middle East."

"But you didn't," I pointed out, but there was something missing. I wasn't quite sure what it was. Perhaps the only thing missing was my own sanity, I thought to myself.

"Would you mind going for a drink?" I asked him.

"Not at all," he replied. "My treat."

My sanity, or at least my presence of mind, must have been affected by the events of the day so far because, without thinking, I took this well-dressed, wholesome man to my favorite Levi and leather neighborhood bar, The Spike. He blushed as we walked into the dark interior populated by rough-looking men in torn Levi's or leather chaps. He had his effect on the others as well, some smiling at his stylish clothing. "Beverly Hills is *that* way!" one patron mocked, pointing out the bar's exit.

"Howdy, Roy Rogers!" one patron mocked. Others ignored the strange clothing and looked lustfully at his healthy, [illegible] Hills -- Jesus Christ walked in the door. Jesus looked about, and I wondered if he might speak to me. Then I thought to myself, no, he'll probably come over and talk to this good, wise and powerful handsome man beside me.

Instead, he sat down next to Sammy, and said, "Buy me a drink."

The well-tailored man standing next to me, who also recognized Jesus, looked at me. We exchanged expressions of surprise.

Sammy was surprised, too. "Why would you ask a drink from a guy like me?" he asked.

Jesus answered, "If you knew the gift of God, and who I am, you'd ask for a drink that would satisfy your thirst forever."

Sammy, a little too drunk to understand, protested, "Hey, man, you don't seem to be carrying a wallet, and drinks cost money; where would you get such a

drink? Are you greater than this bartender?"

Jesus said to him, "Every one who drinks these drinks will thirst again, but whoever drinks of the drink I'll give will become a wellspring for others."

Sammy replied, "Please, give me this drink so I won't thirst, nor have to come here to drink."

Jesus told Sammy, "Go get your lover and come here."

Sammy answered sadly, "I have no lover."

Jesus replied, "You're right in saying you have no lover, for you've had five lovers and the one whom you now have is not your lover, this you said truly."

Sammy said, "I guess you're a prophet." Then he felt obliged to make excuses: "I used to go to church, but I'm not particularly religious anymore. I like Sunday brunch and afternoon beer busts."

Jesus answered, "Sammy, believe me, the time is coming when you won't worship God on this barstool nor in church. You're not aware of what you worship now, but the time is coming, in fact, is already here, when true worshipers will worship God in spirit and in truth, for that's what God is looking for."

Sammy answered, "I know some messiah will come along and save me. I just haven't found the right man yet."

Jesus said, "You've found him now!"

We marvelled that, of all people, Jesus would speak to Sammy, but we didn't say anything. Sammy left his drink and went up to others in the bar, saying, "Come, see a man who seems to understand what I need. Could this be the one I've been waiting for?" Some of these met Jesus because of Sammy's words and found themselves transformed in communion with him.

"See all you saints later!" Jesus shouted jovially as he departed.

"Well, I *never!*" exclaimed the designer-clothed man, resentful and disgusted. He abruptly exited through the back door of the bar, slamming the door behind him. Dazed, I returned to my office.

There was something vaguely familiar about the scene I had just witnessed. Searching the scriptures, I found why it seemed reminiscent of another incident. Reading the Gospel of John, I discovered the story of Jesus meeting the Samaritan woman at the well. In the story Jesus chose to speak with a rather disreputable woman of a so-called "mongrel" race, and use her as a missionary to others in her not-very-respectable region of Samaria. She was not good, nor particularly wise, and certainly not powerful, yet Jesus chose her as the first Christian evangelist.

I thought about Saint Patrick. Behind legends, the truth is that Patrick was kidnapped and enslaved as an English youth by the Irish. He escaped his captors after six years, but felt called to carry the Gospel to his former oppressors in Ireland. The Pope at first rejected his request to serve God in that capacity because of some unnamed childhood sin (I couldn't help but wonder what that was!) Patrick had confessed. But when the first missionary died, Patrick received the Pope's blessing. Within a short time he Christianized the entire nation of Ireland, becoming responsible for the founding of over a hundred churches with over 100,000 converts.

Patrick had been oppressed and therefore powerless, had sinned, had no particular wisdom to set him apart from other priests, and yet he was called to be a missionary on behalf of Jesus Christ and was later canonized as a saint by the Roman Catholic Church for his efforts. In the Protestant world, just as we believe in the priesthood of all believers, we believe that Jesus Christ calls all believers as saints: not necessarily perfect, wise, nor powerful, but saints nonetheless.

Paul wrote to the Corinthians: "For consider your call, brothers and sisters; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth: but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world . . . so that no human being might boast in the presence of God."

With Saint Patrick, we are called in our weakness to convert even our oppressors. Though not perfect, nor particularly wise, nor especially powerful, God's grace will enable us to fulfill our calling as saints.

By the way, if anyone is interested in buying a Pierre Cardin blazer, size 42, drop me a note.

RDC

Research & Development Council NOTES AND NEWS

by Pat Warriner
Member, RDC

RDC? What's that? Who are the people involved? What are they doing? Why are they doing it? Where are they going with whatever they're doing?

These and probably many other questions have been asked over the past few months by people throughout our Fellowship. Let's look for some answers.

RDC stands for Research and Development Council. The concept for RDC came about two years ago when some of our Elders were looking for innovative approaches to several Fellowship concerns.

Initially patterned after Rand Corporation's "think tank" concept, MCCers with expertise in management, administration, budgeting, public relations, fundraising, endowments and similar fields were sought to form our own "think tank."

The idea has been for this group to brainstorm creative solutions to administrative and financial problems, relying upon skills and talents of grass roots UFMCC membership and sharing developed suggestions with the Board of Elders. The group is committed to supporting the members of the BOE in their ministry and work for our Fellowship.

The group first met in Los Angeles over the Labor Day weekend in 1982. The name of the group was changed to Research and Development Council at that meeting to avoid any potential conflict with, or infringement upon, Rand Corporation's name.

Since September 1982, RDC has met five times, most recently January 13-15, 1984. The Council is meeting again April 28 and 29 and has tentatively scheduled another meeting for Labor Day weekend in September.

RDC is presently involved in recruitment efforts to expand its own membership. Particular areas of expertise needed on the Council are grant-writing, organizational development skills, accounting, marketing, private business management, consultant services, proposal development abilities, and non-profit organizational experience. Additional administrative, specialized fundraising and public relations skills are also needed.

MCCers with expertise in any of these areas and who are interested in being considered for use of those skills in service to our Fellowship through the RDC are encouraged to submit resumes to either Rev. Elder Nancy Wilson or Mr. Ravi Verma, the Director of Administration, UFMCC, 5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029.

Samaritan

QUESTIONS AND ANSWERS

By Jeffrey Pulling
Dean of Samaritan Extended Studies

What is Samaritan anyway?

Samaritan Educational Ministries is the educational institution of the UFMCC. It exists to educationally serve the Fellowship - laypeople, student clergy and clergy.

What does Samaritan do?

Samaritan Educational Ministries consists of three divisions: Samaritan College, Samaritan Extended Studies and EXCEL. *Samaritan College* is located in Los Angeles and is a resident school that offers a singular classroom experience of training for UFMCC ministry. It also coordinates the intensive program, "Orientation to MCC Pastoring." *Samaritan Extended Studies* is based in Hartford, Connecticut and provides correspondence courses, adult education materials and ministry resources. It also coordinates extension courses and seminars offered around the Fellowship and cooperates in continuing education events for clergy and laity. *EXCEL* is a lay educational and renewal program. There are several EXCEL teams around the Fellowship which offer EXCEL weekends.

So there is a Samaritan now on the East Coast of the U.S. as well as on the West Coast?

Not exactly. Samaritan Educational Ministries is one system. The College division is located on the West Coast of the United States and is the only place where classes are offered in person on an ongoing basis. Samaritan College students come from all over the Fellowship. The Extended Studies division is based on the East Coast of the United States, but those who take advantage of the correspondence courses, extension courses and seminars, adult education materials and ministry resources live all over the Fellowship (including Canada, England and Australia). The East Coast location of Samaritan Extended Studies is a symbolic statement, however, that Samaritan truly desires to serve the whole Fellowship and is not just a California institution.

Why do we need Samaritan?

Because MCC is, Samaritan exists. We are a unique church with a special ministry. We need to take advantage of what other churches can offer us educationally in the way of seminaries, adult education programs, resources, etc., but we also need to develop our own programs for our own concerns and ministries. It is not the purpose of Samaritan to attempt to duplicate what other educational institutions are doing, but rather to provide resources and instruction for the particular needs of MCC.

Why has there been so much change in Samaritan's name and personnel?

Since it was founded in 1970, Samaritan has been called by various names: Samaritan Bible Seminary, Samaritan Bible School, Samaritan Theological Institute, Samaritan Education Center, and now Samaritan Educational Ministries. Each new name reflects a growing understanding in the UFMCC of the educational mission of the Fellowship and what role Samaritan should play in that mission. For the last two years Samaritan has been trying to meet more of the educational needs of our Fellowship - providing adult educational materials and ministry resources as well as instruction for student clergy, clergy and lay leaders.

The changeover in Samaritan staff in the last few years has much more to do with lack of support (financial and otherwise) for Samaritan in the Fellowship than with the quality and perseverance of past Samaritan staff members. The present Dean of Samaritan College (the Rev. Sherre Boothman) is doing excellent work in building up our college and its programs. There is some staff continuity also. Many of our faculty have taught for several years. I have served on the staff of Samaritan since 1975, for almost nine years now.

How is Samaritan run?

Samaritan Educational Ministries presently has a Management Team of seven people appointed by the Board of Elders. As the policy making body of Samaritan, the Management Team monitors and evaluates Samaritan's educational programming, hires and evaluates the Deans, and exercises financial oversight (fundraising, administration of funds, budget, etc.).

Samaritan College and Samaritan Extended Studies each have a Dean (the Rev. Sherre Boothman and myself). EXCEL has a Coordinator, Keith Apple of Mill Valley, CA.

How can I give my personal input to Samaritan?

All of the members of Samaritan's staff and Management Team are open to hearing suggestions, ideas and criticisms from anyone in the Fellowship. The Deans of Samaritan College and Samaritan Extended Studies are the persons most appropriate to contact for programming/instructional needs and suggestions.

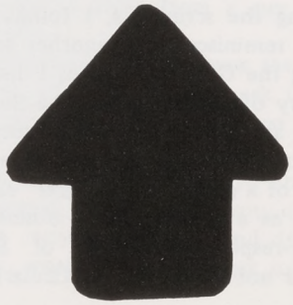
EXCEL

Exercise In Christian Community Living

Please take advantage of the opportunity to attend one of these upcoming Excel weekends:

March 9-11 – Seattle
March 23-25 – Kansas City
April 6-8 – San Francisco
May 11-13 – Colorado Springs
June 1-3 – Houston
July 27-29 – London, England
November 2-4 – San Francisco

For more information about Excel, contact your local Team or: Keith L. Apple, 2 Valley Circle, Mill Valley, California 94941, (415) 383-6041.



continued from page 4

was worse than all other sexual sin except bestiality because it was the "wrong sex." For Aquinas it was worse than rape or incest, in short, any form of heterosexuality. Again the Stoic assumption that sex was for procreation or the vice of pleasure (translated lust in Christian theology), and a strong mysogony is obvious.

The irony in these natural law assumptions is that "natural" was defined by Aristotilian biology which science now knows to be quite contrary to reality. Augustine and Aquinas did not have access to accurate biological and psychological information. More recent theologians have had access to more reliable information; and, have the advantage of knowing the obvious pitfalls with claiming "natural law" as a basis for theological formulation, yet many have chosen to hold on to this misinformation for no other apparent reason than holding on to the tradition itself.

The classic twentieth century example is Karl Barth. While his gifts to theology are many, in the area of human sexuality and ethics, Barth admitted refusing to integrate modern scientific findings. Methodologically, Barth would "exclude all human wisdom as helpful to the Christian ethicist, and depends exclusively on revelation." Revelation defined as Scripture and the church tradition. Barth defines men and women in relationship to each other by the dictates of a "created order."

> Man and woman are an A and a B, and cannot, therefore be equated . . . They are also equal in regard to the necessity of their mutual relationship and orientation . . . All misuse . . . to which the conception of order is liable must not prevent us from . . . asserting the aspect of reality to which it points. A precedes B, and B follows A . . . . It means super- and subordination.[6]

The assumption that the current social order indeed reflects the Divine intention in the created order is obvious. While Barth couches the relationship of the genders with such adjectives as "equality" and "mutuality," in reality his description actualizes neither. In Augustine and Aquinas, the subordination of women was followed by the condemnation of homosexuality on the basis of natural law assumptions, and so goes Barth.

> . . . everything which points in the direction of male and female seclusion, or religious or secular orders or communities, or male or female segregation – it is obvious disobedience . . . It is well to pay heed even to the first steps in this direction. These first steps may well be symptoms of the malady called homosexuality.[7]

Barth is even more homophobic than the earlier theologians . Barth's contradictions are apparent. If the social order reflects the Divinely established order in terms of gender relationship; and men and women voluntarily choose, at times, socially separate activities, Barth fails to explain why this is not also the Divine order. If heterosexuality is so "natural," why is homosexuality such a threat as to lead him to say there should be no separate socializing? Barth urges professionals from pastors to doctors to put forth their best efforts in dealing with homosexuality "for the protection of our youth." Did Anita Bryant read Barth?

Barth remains true to his methodology and ignores "human wisdom." He ignores the fact that virtually all sexual abuse of children is heterosexual, and most of this expressed in the context of the family in the form of incest (overwhelmingly male relatives abusing female children). Barth's "sequence" has resulted in the very phenomenon he gives as a reason for condemning homosexuals, child abuse. He demonstrates the very common dynamic of attributing to the oppressed the worst traits of the oppressors.

By now I think you understand what I mean about the absence of a sexual theology in the dominant Christian tradition. Christian theologians must begin to bring God into sexuality and sexuality to God. This is nothing new to Scripture. Hosea 2 talks of God as the Passionate One who carries the beloved off into the wilderness, there to make passionate love and be bonded as lovers. Only when sexuality is seen as God's gracious gift and, like the rest of human life, is redeemed in Jesus Christ from relational brokenness or sin; and, only when every man and woman is seen as a whole human being in and of themselves, is a Christian theology of sexuality even possible.

For years, theologians have said that God's love is, in Greek, pure agape or self-giving love; and absent of eros (aspiration and desire for the beloved), epithymia (desire for sexual fulfillment), and philia (mutuality and friendship). As Christians had been loved, they were to love. Yet all of these are dimensions of human love, and when this love is robbed of its fullness, it is somehow broken and diminished. When Jesus spoke of loving God, he said, ". . . you should love God with all your heart, and with all your soul, and with all your mind, and with all your strength." (RSV Mark 11:30). Jesus was talking of the full capacity of human love, undiminished and unbroken. If we believe God to be the Passionate Lover of Hosea, and we love as we have been loved, then truly Christian love is full, passionate and bonding.

One of the major stumbling blocks to the development of a sexual theology is our expectations about sexual relating. We expect individuals to be different and unique. We know each of our relationships to another person to be somehow unique and special. We sense that sometimes our relationships are supportive and healthy; sometimes broken and hurtful. The Christian hope is that in Christ we can learn how to love in ever more healthy, supportive and whole ways. We know this as the life long process of sanctification.

Why do we expect from sexual relating what we would never expect from human relating in general? I believe the answer is fear which is created by an ancient world view. Every adult is somehow unique and special in their sexual expression and in the role sexuality plays in their relationships. What is emotionally destructive for one can easily be experienced as supportive to another.

In human relating, Christian ethics tend to describe the desired relationship by describing the desired state of being; supportive, loving, whole. The challenges to an ethical life are to strive in each relationship to find our ways of being whole, supportive, loving. Sexuality, and specifically labeled sexual expression, is integrally part of our struggle in learning how to be together as God's people.

The present, yet coming new creation of God in Christ is as much in the realm of our sexuality as any other aspect of humanity. Sexual sin or brokenness is no more condemned and no less forgiven and redeemed in Christ than any other relational brokenness.

Ethically, it is as hard to deal with in terms of "moral law" as is any other form of human relating, because any system of law established by humanity is somehow perverted. A system of law crucified Jesus. The "laws" applied to human sexuality in the past are no less perverted, no less crucifying in their effects on human life. Jesus Christ sets us free from the "curse of the law" so that we might, however clum-

continued on page 13

fellowship news

our journey

BAY AREA MCC CLERGY APPROACH TWO YEARS OF COMMUNITY

by Rev. Michael England
Pastor MCC San Francisco

The greater Bay area of northern California is one of that fortunate handful of UFMCC locales in which there are a number of MCCs relatively near one another. It seemed logical, then, that there had been casual conversation for some time whenever clergy found ourselves together about how we might be a support to one another and facilitate communication among our congregations. The idea bore fruit (so to speak) in February of 1982 when we gathered for our first lunch as a group. In the next couple of months as we continued to gather, our goals and format became clearer. We're approaching two years together now and find ourselves with a genuine sense of blessedness from our times together. On alternate months we gather for a Thursday lunch, and on alternate months for a Friday evening potluck in which our spouses/dates are included. Twice a year student clergy are also invited to join in. Each month we go to the locale of one of the congregations, usually to a restaurant (often a Lesbian/Gay one) for the lunches and to a home for the dinners.

We decided early that we didn't feel the need for a "program" at the gatherings, so our lunches are times when we share events and concerns within our individual ministries. We discuss and consult on challenging cases, invite each other to special events and often celebrate or cry with each other. We are a remarkably diverse group (isn't that one of the joys of the joys of the UFMCC?) which has been an asset to our mutual trust and support, and not at all a barrier.

The potluck dinners are social times. Dates and spouses banded together (as clergy dates and spouses are wont to do – being a dangerous and subversive lot when allowed to share their mutual concerns with each other) and swore they would never come back if we didn't promise *not* to do business at the potlucks. (Shades of "Lysistrata!") We clergy grumbled (as we are wont to do) but assented. "Church" talk erupts at these gatherings, but if it strays from sharing "the funniest accident I ever had during Communion" into planning worship or discussing District Conference issues, we have learned to stop it and go have seconds of the meatloaf instead.

The Bay Area Clergy group has become a cherished support system for us. Our monthly sharing has led to a lovely sense of community among us and an absence of that sneaky undercurrent of competitiveness which can develop in the absence of healthy communication. Our congregations now try, when possible, to avoid scheduling major celebrations and observances in conflict with one another, and we enjoy visiting back and forth when we can. We clergy make quite a striking procession (I think) at one another's charterings and ordinations, and the fact that we share one another's lives makes our presence a sharing and not just a gracious gesture or a professional obligation.

We have established an annual Bay Area Lesbian/Gay Freedom Day worship service (which MCCSF has the privilege of hosting in our building) after we walk in the parade together each year. Last year *all* the pastors preached, each of us for three minutes on a common theme (and would you believe it -- we stuck to our three minutes!) We also presented as a group the worship service attended by the delegates to the NCC meeting here last spring, and that *was* a glorious celebration!

Recently my roommate Earline and I hosted the monthly potluck, a Christmas tree-trimming party in our flat. What a joy! There were 33 clergy, student clergy and significant others. As is so often true with our special MCC constituency, there was nothing ordinary about the dinner, from the Swedish "glogg" (a wonderful and dangerous punch) at the beginning to the proliferation of unnecessary and delightful desserts at the end. We gathered around the piano to sing Christmas carols, and the sound was so nice that there was talk of a clergy chorus to take special music to District Conference. As I played and listened to their quiet, rich harmony singing "Angels we have heard on high . . . Gloria in excelsis Deo!" I was struck with a special joy in the sharing and support happening among us. We know God's presence among us and in that moment there certainly was peace on earth and good will among those on whom God's favor rests. All the better to build our ministries and serve our congregations.

MCC CHARLESTON DENIED USE OF SANCTUARY

MCC Charleston, SC has been in existence for 2½ years and became a Mission in June of last year. We have a largely military congregation and some nursing staff. About 30 regularly attend.

The Church had a one year non-renewable lease with "Circular Congregational" Church (United Church of Christ) which expired, and the Unitarian Pastor, Rev. George Exoo invited us to apply to his Church to use the Sanctuary, as they only have one service a week on Sunday morning, and they close down during the summer. The vestry, however, was appalled. One vestry member commented privately that he was 'all Gayed out' and didn't want to deal with the issue in any way, shape or form.

A new policy by the Unitarian Universalist Church is what is keeping us from using the Sanctuary space.

The new policy says no one outside the Unitarian Church can use the Sanctuary on a regular basis.

A vote by MCC was taken and they decided not to use the Sanctuary if offered later.

MCC, however, has been drawn very close together after the meeting – which many of us attended – finding comfort from each other in the face of such homophobic comments from the Unitarians insinuated against us. Only three people spoke out in support of MCC using the Sanctuary. The rest were either negative or made no sound at all. We are still using their hall as we have insufficient funds to meet elsewhere in this tourist inflated city. However, we are praying for a miracle, and preparing ourselves for a move, and morale is high!

Clergy Conference

planning your future

The 1984 UFMCC Clergy Conference will be March 19-22 in Kansas City, MO, hosted by MCC of Greater Kansas City. The theme of the conference will be *Planning for the Future*, and the guest resource person will be Dr. Tex Sample, Professor of Church and Society at St Paul's School of Theology, Kansas City Dr. Sample will assist the conferees in dealing with issues of the future from theological, sociological and ethical perspectives.

Numerous workshops will be offered, such as "Grief and Loss: Clearing Away the Past to Make Room for the Future;" "Making It On a Pastor's Salary;" "Renting vs. Buying on a Pastor's Income;" "Spiritual Gifts and the Future Growth of Your Church," "For Student Clergy: Charting Your Future Course in the UFMCC;" "For Clergy: Charting Your Future Course in the UFMCC;" "The UFMCC Pension Plan;" "Personal Faith and the Future;" and "Spiritual Formation and the Future."

All UFMCC clergy, worship coordinators, student clergy and spouses are invited to attend this Clergy Conference. It will be preceded by meetings of the Government, Structures and Systems (GSS) Commission; the Faith, Fellowship and Order (FFO) Commission; the Hymnody Committee; and the Board of Elders. Lay members of these bodies are also encouraged to stay for the Clergy Conference.

The four-day Clergy Conference runs from Monday noon until late Thursday afternoon. As usual the conference will feature fellowshipping and sharing, worship, workshops and presentations by the guest resource person. There will also be ample time for ad hoc interest and sharing groups.

Registration for the conference is $60 per person if received by March 2, and $70 if received after March 2. This cost includes four luncheons. Checks should be payable in U.S. funds to "Clergy Conference Fund."

For housing one may stay at their own expense in a motel/hotel or request housing from the host church when they send in their registration form. Housing requests must be received by March 2.

Both registration and housing forms should be sent to the Clergy Conference Coordinator, Rev. Jeffrey Pulling (Hartford, Connecticut), and NOT to the Fellowship Offices in Los Angeles. The address is: Rev. Jeffrey Pulling, P.O. Box 820, West Hartford, CT 06107.

PASTOR APPOINTED TO CITYWIDE FAITH AND ORDER COMMISSION

Michael England, pastor of MCC of San Francisco, has been appointed to the newly formed Commission on Faith and Order of the San Francisco Council of Churches. MCC of SF has been an active member of the Council for some years, participating in its Emergency Food Box Program and on the Executive Board of its Night Ministry, among other efforts.

The new Commission is to include representatives from Christian communions throughout the city, members and non-members of the Council. It plans to begin its work of sharing in and establishing commonality and areas of ecumenical understanding by using as a framework the World Council of Churches document, "Baptism, Eucharist and Ministry."

Attending the preliminary planning meeting in December were representatives of the Council, Presbyterians, various Lutheran communions, the Episcopal Diocese of California, the Roman Catholic Archdiocese and Methodists. A number of other communions plan to attend the next meeting, including clergy from San Francisco's substantial Asian, Black and Hispanic populations.

England noted to the group that no women were included among the invitees. Since the concern arose again from others he believes that this is quickly correctable. This new Commission is seen as a valuable means of interaction among Christians at the local level, as well as a way to develop input to the NCC and WCC.

SHARE YOUR "GOOD NEWS" WITH OTHERS

JOURNEY would like to feature some human interest stories in the future. Has some individual or group in your church gone out of their way to be of Christian service? Had a unique or interesting ministry? Deserve to be recognized for their selfless and giving attitude? Please let us share it with others. If your article is used your name will appear in print in that issue. Submit material to: *JOURNEY*, 5300 Santa Monica Boulevard, Suite 304, Los Angeles, CA 90029.

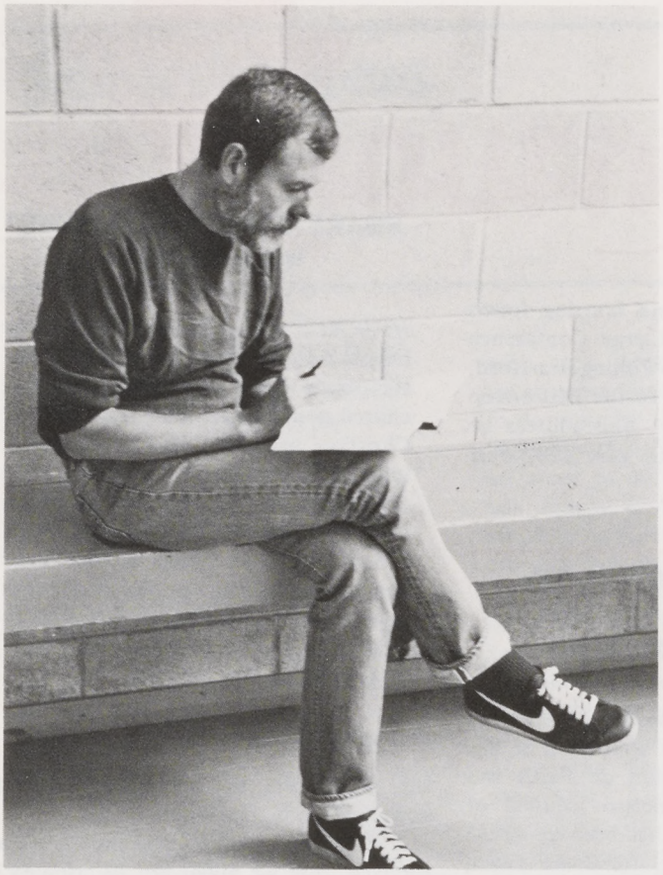
continued from page 11

sily, search and, by God's grace, find the new creation in us through Christ.

When we slip into brokenness, we are forgiven, that we might not be crippled by guilt but turn once again to God. Onward our journey goes until Christ comes again in fullness. Sexuality has been a part of our journey since creation, and will remain with us in our search for God's will for human life until the wholeness of the new creation is ours.

NOTES

1. Boswell, John, *Christianity, Social Tolerance and Homosexuality: Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century*, Chicago, University of Chicago Press, 1980, p. 21.
2. Nelson, James B., *Embodiment: An Approach to Sexuality and Christian Theology*, Minneapolis, Augsburg Publishing House, 1978, p. 53.
3. Tillich, Paul, *A History of Christian Thought from Its Judaic and Hellenistic Origins to Existentialism*, New York, Simon and Schuster, 1968, p. 109-110.
4. Batchelor, Edward, ed. *Homosexuality and Ethics*, New York, Pilgrim Press, 1980, p. 46.
5. Ibid, p. 44.
6. Barth, Karl, *Church Dogmatics: Volume III: The Doctrine of Creation*, Edinburo, T and T Clark, 1936, p. 169.
7. Batchelor, p. 49.



Rev. Jimmy Dykes

MCC Sydney, Australia held its annual retreat in December. The theme was "Growing an Australian Church."

Taking time to get to know each other occupied break times.

continued from page 2

lifelong practice. It will take awhile just to become aware of various bits of the past to release and to forgive. If we ask God to help us remember that which we have left unforgiven God will provide. As new hurts and injustices occur we can move sooner to forgive. Some will be easier, some will be harder. For some of these old pains we will need a counselor to help us get to a point of being able to let them go and to forgive. We may need that same help to accept forgiveness for wrongs we have done and to release the guilt we continue to carry. We may also carry guilt for something for which we need not feel guilty. God can help us sort that out by working through a counselor or directly with us.

As Christians, as leaders, as followers we each need to actively leave the past behind and to not look back. We need to be fully able to serve the domain of God. We must avail ourselves of the resurrection which is waiting for us. Easter still follows the wilderness experience of the crucifixion for Jesus, for you and for me.

UFMCC POLITY

**A correspondence course that takes an in-depth look at the UFMCC, our history, our government and structure, and the development of our faith, theology and sense of calling.*

**An essential course for people preparing for professional or lay ministry, preparing for the Polity proficiency exam, teaching pre-membership classes, serving on the Board of Directors of a congregation, or representing a congregation as a delegate at conferences.*

**Available for $50 (U.S. funds) from Samaritan Extended Studies, 11 Columbia Street, Hartford, CT 06106. Write for more information and an enrollment form.*

*Available for $50 (U.S. funds) from Samaritan Extended Studies, 11 Columbia Street, Hartford, CT 06106. Write for more information and an enrollment form.

The last day of the 3-day retreat.

Members of MCC-Sydney learning about church growth.

profile

continued from page 6

hard way," is enough to calm her down. Not only is she learning to use a cup, but she is learning to reason verbally. That is a major accomplishment for a severely retarded child!

Success in teaching has a bittersweet quality. When I am successful in ministry, I see the people whose lives have been touched become more active in worship and all kinds of church activities. When I am successful in teaching, the children move to another class or even to another school. There is a fine line between involvement and over-involvement in teaching and ministry and life in general. I am a person who gets deeply involved with all the people in my life. Over-involved? Perhaps - I don't know. What I do know is that when Linda moves to a higher class or to a program for less severely handicapped children, as she will at some point in the future, I will miss her. For the past eight months I have been part of a team made up of Linda's parents and family, doctors and nurses, physical and occupational therapists, former teachers and aides, school personnel, and a host of concerned people working together to help Linda reach her full potential. She has left her mark on each one of us. Linda, my little friend, thank you for sharing your life with me!

continued from page 5

And this was contrary to their practice and devotion to God while engaged in a Nazarite vow. Thus Paul was using sarcasm and logic to show how ridiculous their teaching about women really was. He concludes with the statement that if anyone continued to cause problems in this area, that person was out of line with the customs of all Christian churches (verse 16).

In chapter 14 we read in verse 31 that everyone is to be allowed to prophesy one by one. But Paul points out that the Corinthians were forbidding their women to speak in church (v. 34-35). Again his sarcasm shows when he says, "What, do you have a corner on the truth of God? If anyone claims to be spiritual let that one prove it by being in conformity with what I have taught: let everyone covet the gift of prophecy and don't forbid anyone from speaking in tongues."

I realize that the verbs in verses 34 and 35 are in the imperative, but so is the one in verse 38. This is one of the peculiar uses of the imperative in Greek: stating an existing condition, which in these cases should not be. (Verse 38: If anyone is ignorant, (s)he really is ignorant; but this should not be the case.)

Paul was a practical Christian. His first goal was to introduce Christ to the world. Any other consideration took second place. Although he really believed in the revolutionary gospel (and did what he could to bring it to fruition), if it jeopardized his preaching Christ, it could be soft-pedalled to accomplish the initial evangelization. Although we may criticize his handling of the women's issues from a 20th century perspective, we find ourselves doing the same thing with other issues today.

Although we believe that Gay men and Lesbians have just as much right to worship as heterosexuals, we are not openly advertising MCC behind the iron curtain. Instead we are encouraging underground churches. Although we preach equality of Black and white brothers and sisters, we are not openly publicizing our mixed meetings in South Africa, but are utilizing an underground church. Are we not as guilty as Paul for using his same approach?